

THE RELIEF SOCIETY MAGAZINE

VOL. XI

SEPTEMBER, 1924

NO. 9

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Mrs. Blake's

Home Hints



Some one has said that after all the real test of a good cook is her lemon pie. You may not agree with that entirely, for every one has her own favorite dish—but a good lemon pie is at least an accomplishment of which any cook can be proud.

I have found the following recipe dependable—and that pies made by it are sure to be praised.

Lemon Cream Pie

1 cup sugar, 2 tbsp. butter, 4 tbsp. lemon juice, $1\frac{1}{4}$ cup boiling water, 3 egg yolks, $\frac{3}{4}$ cup flour, $\frac{1}{2}$ cup Carnation Milk, $\frac{1}{2}$ tsp. grated lemon rind.

Mix flour and sugar, add boiling water, stirring constantly. Cook 5 minutes; add butter, the beaten egg yolks, Carnation Milk, the lemon juice and rind. Line plate with pastry, bake in hot oven. Cool. Fill with the lemon cream mixture. Cover with meringue, bake in a slow oven until the meringue is a golden brown. This recipe makes one pie.

Meringue

3 egg whites,
 $\frac{1}{2}$ cup powdered
sugar, $\frac{1}{2}$ tsp.
lemon extract.

Beat eggs until stiff, add sugar, slowly beating all the time. Flavor.

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THE UTAH CHAPTERS OF THE AMERICAN RED CROSS are planning a state conference to be held in Salt Lake City August 30th.

Dr. Thomas E. Green of the National Headquarters, Washington D. C., will be the chief speaker at the conference. Dr. Green will speak at the regular service in the Tabernacle Sunday, August 31st and it is desired that all chapter delegates plan to hear Dr. Green at that time.

W. M. McCONAHAY
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The Dust of the Country Road

Annie Pike Greenwood

The dust of the country road lies quiet and dull.

As I watch a spot stir, it waves and rises and whirls ;

Down the street it goes whirling in ecstatic freedom,

Goes whirling and sinking and rising,

It is the dust of one who has lain through the year,

Yearning and dreaming until it has passioned the strength to be
up and away.

I, too, am dust, I, too, yearn and dream,

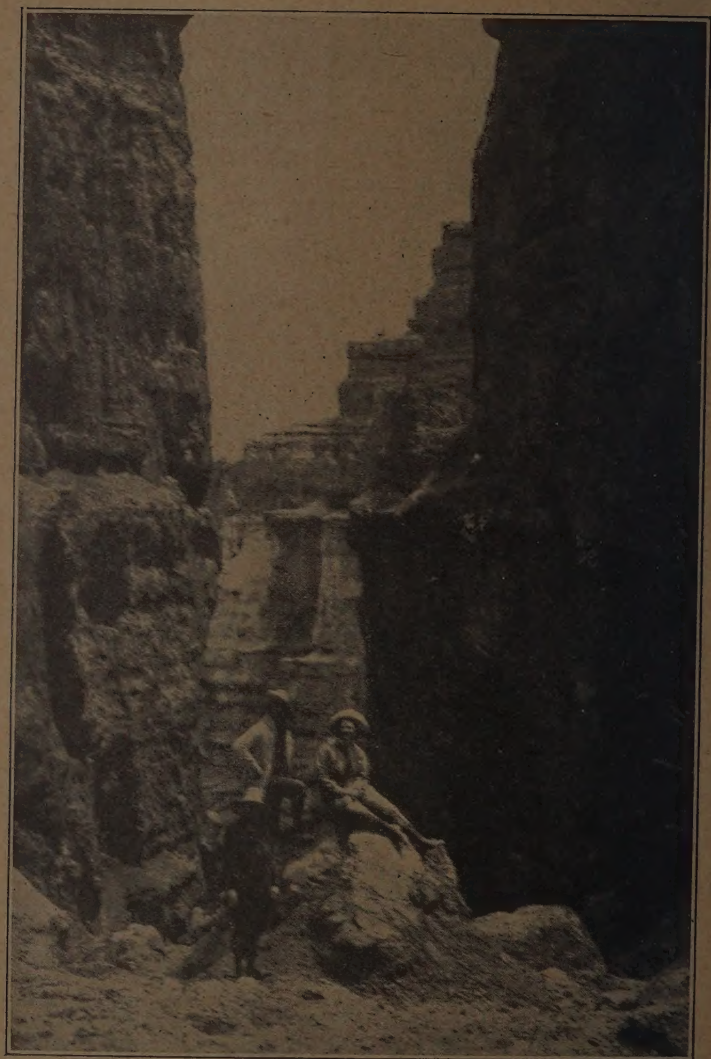
O happy dust, when shall I rise and away?

O living dust, nothing can rise of itself,

I lay here praying, expectant, awaiting

'Til the arms of God, thru His breezes,

Lifted me up and bade me begone



A UTAH MOUNTAIN SCENE

THE Relief Society Magazine

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The Mountains Shall be Laid Low

Thomas L. Martin, Prof. of Agronomy B. Y. U. Provo, Utah

"Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.

"And God called the dry land earth; and the gathering together of the waters called he seas; and God saw that it was good.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth; and it was so."

The quotation above is a part of the interesting account of the creation of the earth. Rocks that were exposed, after the waters had been gathered into one place, were rapidly acted upon by nature's elements and some of them were broken down into soil. In the bed thus prepared the seeds sprouted and came forth as grass, herbs and fruits, each yielding after its kind.

The forces that were used at that time to produce soil from the rocks, have been discovered by man in his efforts to subdue nature. A study of these forces is an effort on the part of man to find out how God did, and is continually doing, this great work.

There are few things more fascinating than a study of nature. Nearly every person who delves into these problems becomes impressed with the feeling that there is ever present in the earth, a higher source, a power that gives comfort to man in this practical work, and lifts him up into a sphere that makes him feel that life is really worth while. It gives him vision:

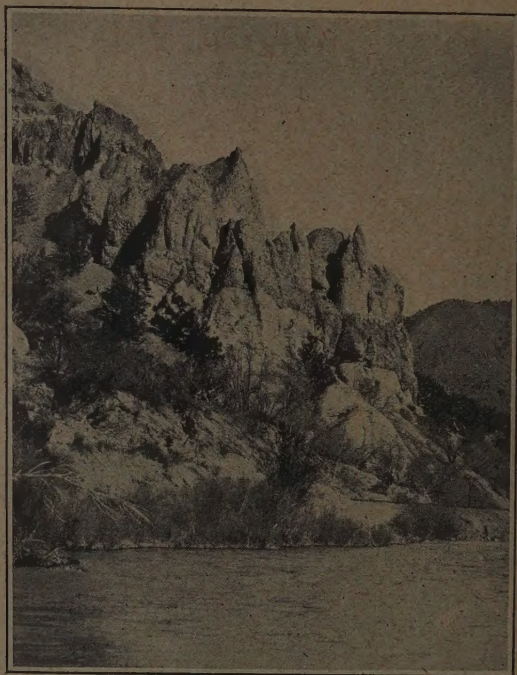
"The practical man knows a tree is a tree,
He figures its height and its girth,
How many board feet it would yield to the saw,
And just what the boards would be worth.
And yet, to the man who has vision, it stands
As a miracle sprung from the sod,
A green living glory that ever proclaims
The Spirit and purpose of God.

"The practical man sees a practical world
And runs it in practical strife,
He's safe, and he's sane as an everyday guide;
But still, every once in awhile,

Though practical people make living run smooth,
Let's yield to the magical thrall
Of dreamers who see beautiful visions supply
The reason for living at all."

—Berton Brayley in *Leslies*.

We look upon the mountains all about us; they appear to be firm and everlasting hills. We are thrilled as we gaze at Mount Timpanogos. We feel that it is a tower of strength and



we wonder what force is powerful enough to fulfill the prediction made by the prophet Isaiah that "every valley shall be exalted, and every mountain and hill shall be made low." On the borders of the streams, on the slopes, and on the mountain tops, if we look closely we can see the work of the master forces of nature slowly but surely carving down the massive, rocky heights.

Cracks develop in the rocks; into these openings tiny root-lets force their entrance, and by their pressure gradually break assunder the most resistant crag. Masses of stone contain, on their surface, lower forms of plant life such as mosses, or even such

degenerate ones as mold organisms. The efforts of these plants are bent upon the securing of sustenance, and in so doing they gradually dissolve the rock. Many other forces, each working in its own quiet way, but all bent upon one mission, the laying low of the mountains and the building up of the valleys, may be observed. Gravity pulls vigorously at those pieces that have been in some way worked loose, carries them down to the swift running canyon streams, there to be tossed and broken until their parts are small enough to form what we call soil, the well ordered and beautiful portion of this sphere; the material upon which all higher life depends; the result of the celestial and terrestrial energies that have battled against the parent rock and made possible the lifting of the mineral elements to a higher plane of sentient life. "The earthly part of man is but a product of its forces; his form is but a bit of soil uplifted for the moment to the noblest shape of life, then bidden to return to the garner of the earth."

An explanation of the means by which the mountains of rock are broken down, is the purpose of this story.

The forces are divided into two great divisions; *i. e.*, chemical and physical. Under the chemical forces, oxygen; which is the cause of all burning; hydrogen, which explodes in the presence of pure oxygen to form water; and carbon dioxide, which makes bread rise and results from all burning. These chemical gases are always found in the air, and we breathe them into our lungs to obtain the oxygen for our bodies. The union of these gases with water gives us acids, and these acids react upon the rocks and bring about a chemical activity known as solution. Under the physical forces we may mention the work of water, heat and cold, freezing and thawing, gravity, plants and animals, wind and even man. In the work of any one of these forces alone, a week, or a month will be but little, but all combined, working toward the same end in a given period of time, will work wonders in the changes they bring about in the surface of our earth.

Carbonation

Let us now examine more closely the question of carbonation, or the action of carbon dioxide. Perhaps the reader is aware of the fact that when we exhale air from our lungs, there are a number of elements in the expired breath which are injurious to the health of man. The principal material is the gas carbon-dioxide. If you should pass your breath through a glass tube into a tumbler of clear lime water you would notice sediment form in the liquid, enough to impart a cloudy appearance to the liquid. The carbon dioxide unites with one of the lime forming elements within the liquid and forms little particles of lime. This is one of the tests made

by scientists to prove that carbon dioxide is given off when one exhales. Plants decay, and, in the process, set free much carbon dioxide; the burning of coal and wood results in the liberation of carbon dioxide. Most all decaying or breaking down processes, such as that done by the yeast plant when it "works" or breaks down the sugar or potatoes that have been added, or that done by the human body in changing food into work, is really a form of slow burning—so slow that it does not give a flame but gives off carbon dioxide the same as the flaming fire does.

The total amount of carbon dioxide in the air is considerable. For every ten thousand ounces of air there is found, on the average, six ounces of carbon dioxide. This gas unites with water, and forms a weak acid known as carbonic acid. The acid comes in contact with limestone, and produces a more soluble limestone, such as is readily dissolved by water. Granite rocks contain a number of potash-bearing minerals. Mica, or what is commonly called isinglass, is one of these potash minerals found in the majority of granite rocks. Carbon dioxide and water unite with the mica potash, and dissolve it after which the rock becomes full of holes and finally crumbles to pieces. You may have noticed isinglass get very dull, so dull that it is difficult to see through it. The reason for this is usually that the carbon dioxide of the atmosphere has united with some of the chemical elements and is gradually decomposing it. This process which is known as carbonation sounds simple and may not be thought to be very effective but the most resistant rocks known, fall to pieces under its action. The rocks are thus made porous and are weakened until they are susceptible to other influences of decay and are readily broken down.

Hydration

Hydration is a second force that is powerful in causing rock to decay. Many of us have poured water on quicklime, and found that the lime was changed to a mass with different qualities. This new material is known as water-slaked lime and is considerably more bulky and soluble than the original quicklime. Water has been taken in by the lime the same as it is by flour but the water absorbed by the lime forms a chemical combination which is very soluble, whereas the water absorbed by flour may cause no chemical change. Water unites with many rock materials to form new chemical compounds in this way. Granites have been known to fall to pieces in a few days after quarrying due to this process of

hydration or water union. Flour may become more compact after wetting, but in this hydration process in rocks there may be an increase to almost twice the former size because the new chemical substance formed is more bulky than the original. In flour, on the other hand, the water merely moistens the sticky substance in the flour and makes it stick together more closely.

Pikes Peak, in Colorado, is made up largely of granite. Some of the minerals contained in this granite are very susceptible to water, and as a result the Peak is weathering away in the manner described above.

Oxidation

The air we breathe is made up of about three-fourths nitrogen, almost one-fourth oxygen, and a relatively small amount of carbon dioxide. The oxygen is very active in breaking down rocks. Whenever oxygen unites with a substance the process is known as oxidation or, in other words, "burning". When you light a match the burning of the wood is merely a union of the wood with the oxygen of the air accompanied by a flame. The substance at the tip of the match has what is known as a low kindling temperature. The kindling temperature is the temperature at which the oxygen of the air will unite with the substance. The kindling temperature of the tip of the match is considerably lower than that of the wood. A slight friction against anything hard will make the sulphur or whatever it happens to be, unite with oxygen of air and burn. This burning raises the temperature quickly to the kindling temperature of wood, and soon a clear, yellow flame appears as evidence that the oxygen is uniting with the wood and burning or oxidizing it.

All oxidation, however, is not accompanied by flame. Iron, when exposed to air and water, quickly develops a reddish color due to iron rust. This iron rust is oxidized or "burned" iron. The original iron has united with oxygen. Such rusted iron is much more soluble now than it was before, as you probably know from having a little iron rust discolor a whole batch of washing. Iron, after it has united with oxygen, has what we might term, partially decayed. There is much iron in the various rocks; not in masses of solid iron as we usually know it, but in numerous fine kernels throughout the rock. When these particles are exposed to the oxygen of the air, it is gradually changed to new rust compounds much more soluble and bulky than before. The rain water then dissolves these iron rust kernels and the rock crumbles to pieces because the holes where the iron was, leaves the

rock nearly the same as grains of sand. The various yellow and red colors that you see on many rocks are evidences of iron oxidation processes at work breaking down the rocks.

Solution

Whenever a lump of sugar is placed in a glass of water it very quickly dissolves away, or goes into solution. Many



of the elements of the rock go into solution in the same way. This process is responsible for much rock weathering or breaking to pieces. There are a number of gases in the air in very small amounts which, as mentioned above, when united

with water, form acids. Acids are very powerful agents in dissolving many rocks. You have all probably made soda water by taking a tumbler full of water, onehalf teaspoonful of baking soda, and finally a little tartaric acid or vinegar and mixing them together. If you have, you know that if you do not drink this quickly, it bubbles over the top and down to the floor. Nearly the same thing happens when this same gas (carbon dioxide) which makes the soda water bubble, is absorbed from the air by water and forms an acid which comes in contact with the rocks. Perhaps you have seen limerock bubble when some acid came in contact with it. This is going on all the time in nature. The rocks are thus dissolved, carried down the mountain side to the canyon and finally out into the valleys, there to furnish the waiting soil with additional plant foods.

One experimenter stated that this process of solution is so powerful that no matter how solid a rock might be, it would take but 6,000,000 years to have water and carbon dioxide completely dissolve a rock away.

Scientists claim that on every square mile of the Appalachian mountains in the eastern part of the United States, two hundred and seventy-five tons of limestone are removed every year to the ocean by the process of solution. In England 143½ tons of limerock goes into solution on every square mile annually and is taken into the sea. The average amount of material removed from the hills and mountains and taken into the low places, on every square mile of the entire earth in one year is fifty tons. In our own rocky mountains it is probably much greater than this.

It is remarkable when one stops to consider, how powerful the agent of solution is in wearing down the rock, in gradually putting into actuality the exalting of the valleys and the laying low of the mountains and the hills.

Effect of Temperature

In the summer time our cement sidewalks do not always stay smooth and level as when first laid down. They swell in places and create quite an upheaval or hummock, as scientists call such humps, which, when we are inattentive to where we are walking, cause us to stumble.

Oftentimes, when riding in our cars along the state highway, wherever the cement blocks have been joined, there is quite a rise, so much of one that it gives the car a considerable jolt, not any too comfortable for the occupants. You seldom notice this situation in the winter time. The reason for this is that the cement expands considerably when it is heated

and this expansion makes it so long that it has to bulge in order to have sufficient room.

You are probably aware that the rails laid on railroad tracks are not placed close together, there being usually at least one-half inch space between the two rails. This is to allow for the expanding of the rails when they are heated by the summer sun. It is this wider space in the rails in the winter than in the summer which makes the "click, click, click" of the cars louder in the winter than in summer.

This phenomenon is a common one and a powerful one



in the work of rock decay. The sun pours forth its rays of heat upon the surface of the rocks, making the surface considerably hotter than the interior of the rock. This causes the surface to expand much more than the interior which is cooler, and soon the surface of the rock begins to peel off.

You may have noticed in the mountains granite boulders gradually crumbling to pieces. Granites are made of a number

of minerals. The minerals do not expand at the same rate when they are heated, neither do they contract at the same rate. One would expect then that a solid rock made up of different substances undergoing different degrees of swelling would gradually push each other out of each other's way and then loosen themselves from the cramped position and suddenly fall out of the big rock. This is what actually happens. The great granite pillars that we look upon as so firm and everlasting are slowly but surely crumbling to pieces by this force.

We have differences in temperature from summer to winter of about 100 degrees. A piece of granite 100 feet in length when heated to summer heat will expand practically one inch from its winter length.

Imagine a firm granite mountain whose surface is undergoing this expansion due to heat. Can it possibly remain solid under such environment? Not at all, it swells at the surface and gradually peels away. On some of the higher slopes of our mountains large flakes of rock of sizes almost to ten feet, are strewn all over the area.

In certain parts of Africa, according to Livingston, the African explorer, rock temperatures vary in one day as much as 137 degrees Fahrenheit. The temperature falls so rapidly at nightfall as to throw off by the rock contraction, sharp angular masses in size up to 200 pounds in weight.

Freezing and Thawing

We generally fill our ice cream freezer about half or two thirds full of liquid material to be frozen into ice cream. After it is frozen we take the lid off, and lo! we find it filled. The liquid has expanded due to freezing.

Our wooden barrels are sometimes filled with water during the summer time so they will not leak. We forget about them until the middle of winter, and we find that the ice that has formed has expanded to such an extent as to burst open the barrels.

We fail to close our cellar windows in the fall of the year, and later in the winter time, we go down the cellar for a bottle of peaches and to our consternation, the fruit is frozen, the lids have been forced off by the pressure of the ice in the bottle, or the bottle has burst, due to the expansion of the liquid that has been changed to ice. Nature works in a similar fashion in breaking down our mountains.

The heat and cold have developed numerous large cracks in our solid mountain of rock. The autumn rains have worked themselves into these cracks. Jack Frost visits the territory

and changes this liquid to solid, and in solidifying, this water has expanded almost one tenth of its original volume. A body of water 100 feet in width would, when frozen into ice, measure 109 feet in distance.

When this ice is formed great pressure is produced. If one can imagine a board 12 inches square or with about the same surface as a kitchen stool attempting to hold 150 tons, you can imagine that great pressure is placed upon it. That, however, is the amount of pressure on every square foot exerted by water when it is solidified into ice. No wonder our fruit bottles break, and no wonder the rocks break under such pressure.

Water is a part of all solid rocks. A piece of granite 100 pounds in weight, or about as bulky as a batch of six loaves of bread, contains about a cup of water. Limestone has two to ten cups for every hundred pounds of rock; marble nearly six cups, and sandstone, twenty to twentyfour cups. So, when the frost of the winter acts upon these rocks, even though no cracks should be present containing water, the expansion of the water within the rock itself may be enough to burst it asunder.

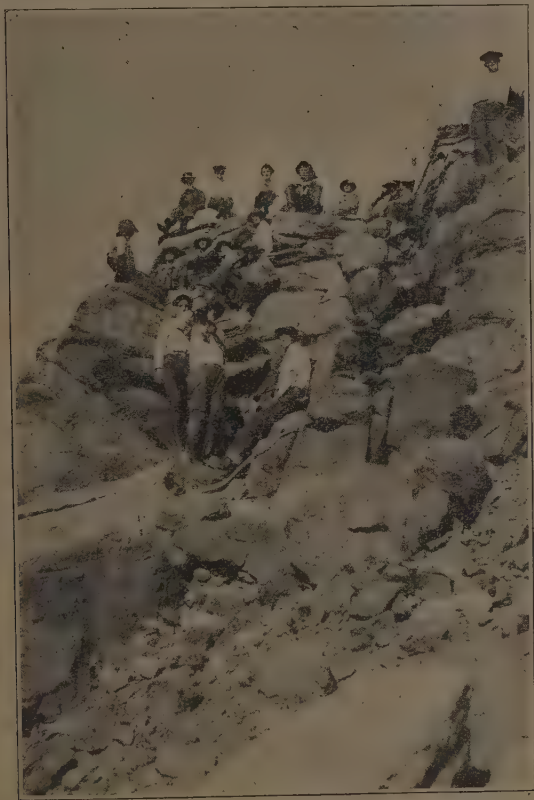
Work of Plants

A very common sight these days is the destruction of cement sidewalks due to the growth and expansion of the roots of trees. Often roots work into the cracks of the rocks and by their growth, exert such great pressure that the rocks are forced apart.

The first roots of plants are slender thread-like objects that work their way through the little openings of the rocks, find lodgment, and increase in size as they develop. The first root is a fiber about one three-hundredth of an inch in length, but it may increase to a foot or more in diameter, and disrupt even the hardest of rocks. If placed in a tight place the roots of an ordinary garden pea plant, only four or five inches long, will exert a pressure equal to half or two-thirds of what a horse ordinarily has to pull.

Cracks have been formed in rocks; dirt blown by the wind accumulates in these cracks, just as the dust and dirt accumulate between the cracks of board floors in our houses. Seeds accumulate and if there is a sufficient supply of water, they will germinate and grow. The tiny rootlets of these seeds will work their way through every little crevice, searching for something to eat. When they find nourishment then expansion and pressure commence.

The writer observed a large piece of quartzite about 12 feet wide, 10 feet deep and 8 feet thick, in the region of Aspen Grove behind Mount Timpanogos. There were cracks throughout the rock, very minute indeed, but such that it seemed almost impossible for plant life to get started. However, sticking out from the minute cracks throughout the whole rock were fairly good sized roots about $\frac{1}{8}$ of an inch in thickness. They were attached to the roots that had



grown in the cracks. We split some of the rocks open and to our astonishment, we found the cracks were filled with root systems, flattened to adjust themselves to their cramped environment.

Pine trees are often seen growing out of the face of an apparently solid rock. The tiny rootlets work their way into tiny crevices, find the food they need, grow and expand and furnish the plant with its necessities until it is firmly implanted in the solid rock as firmly and unconcerned as if it were growing in the most fertile soil.

Rocks that have been buried in the soil are covered with rootlets attempting to obtain nourishment from them. There is scarcely a square inch of rock buried near the surface of soil that is not covered with roots. In the vicinity of these rootlets, acids and other decomposing agents accumulate and slowly break down the rocks.

On the exposed cliffs many beautiful colors are seen. A close examination shows the colors to be due to little plant colonies known as lichens. Some men have said that if the Lord had forgotten to make these lichen plants, we could never have had any soil. Lichens have no true roots, but their contribution is made largely at their death by the carbon dioxide they contribute. They cling tenaciously to the bare rock, their appearance reminding one of a little smear of greenish paint. Peel off some of this plant material and it is seen that the surface of the rock is corroded and there are beginnings of soil clustering amid a sort of root fibers beneath. Also some lime compounds, known as oxalate of lime are found. This lime generally comes from the rock and the oxalic acid, the acid of rhubarb and that used in removing iron and ink stains from clothing, comes from the plant as a by-product of its activity. This oxalic acid corrodes some of the rock minerals. The progress made by these plants in rocks can be traced beyond the root fibers by changes in the color of the rock made by this acid. A rust color will be seen to have changed to a brick red. These lichens prepare the way for the ordinary mosses seen on the rocks in the canyon. The mosses of higher forms of plant life have well developed roots. Remove these moss plants from the side of the rocks and it will be found that the roots, half inch in length, are filled with small particles of rock about the size of soil particles. The dead lichens and mosses, mixed with the pieces of rock, together with soil that gradually gathers, develop an environment favorable to higher forms of plant life. If there are any cracks in the rocks, then the herbs, shrubs and brush send down their roots. Many of these roots are sent out reconnoitering to see if any particular part of the rock offers nourishment. If not successful, they die, if successful they start their work of destruction, and bring about astonishing results in the way of rock destruction.

The Work of Bacteria

We cannot in a discussion of this kind, leave out the work of bacteria. You are probably already familiar with the disease bacteria such as the ones causing typhoid fever. They are little organisms that cannot be seen with the naked eye, but yet so numerous that their combined activities make them a serious menace to all animal and plant life, and we shall now see that they also affect even the rocks. If these organisms were magnified by aid of the microscope, until they appeared 1000 times larger than they actually are, one would see them as little dots moving to and fro, something like polywogs in a stagnant pool. One writer calls our attention to the fact that should a man be magnified 1000 times he would appear as a man 6000 feet tall, and 1500 feet wide, or the size of a tall mountain. There are often as many as 5,000,000 of bacteria in a single drop of milk, yet they can move around freely. A small amount of soil, one ounce of weight, will ordinarily contain about 200,000,000 of them. They are indeed unusually small, but they work upon the rocks, making soluble some of the elements found therein. They penetrate every little cleft or crevice, and slowly do their tiny bit. They are found in granite, limestone, sandstone, and volcanic rocks, on high mountain peaks, and on lower levels. In the peaks of the Alps in partially decomposed rock there are millions of them busily engaged tearing down the sides of the mountains, and aiding the forces of nature in their work of rock destruction.

The depth to which the nature forces work on solid rock is very considerable. It is not all at the surface as at first appears. In Atlanta, Georgia, rocks have been found completely rotted 95 feet below the surface and partially decayed three hundred feet down. In Iron Mountain, Missouri, some of the rocks are found decayed from ten to eighty feet; at Chattanooga, Tennessee, some fifty to one hundred feet; coarse granite at Pikes Peak, Colo., to twenty or thirty, and in some places in Massachusetts to depths of two hundred to three hundred feet. Our own mountains are newer and probably not extensively rotted to great depths. We find in this deep rock decay, further evidence that these forces are very deceptive as to their power, and when investigated are found so great as to almost overwhelm the mind of man.

The Work of Wind

It might be thought that the above agents would about empty mother natures tool box of materials for destroying

rocks, but not so. She still has the wind, water, gravity, ice and snow to help complete the work.

Particles are loosened by the above mentioned forces. The wind then picks them up and carries them into all parts of the world. A great geologist by the name of Chamberlain, says that every square mile of land surface contains particles of material brought there by the wind from every other square mile. In a darkened room, pierced by a keyhole of light, one may see in that beam of light millions of little particles darting hither and thither while suspended in the air. These



little dust particles if examined under the microscope, would prove to be little particles of rock that have been worked loose from the mountain side and carried by the wind and left suspended in the air.

We think of water as a wonderful transporter of sediment, but in the Mississippi basin we are told that the amount of material carried by the wind is one thousand times greater than that carried by the Mississippi river itself. The housewife in that locality needs to keep her duster busy, and she is a past master at her art if she keeps her house clean.

Several months of every year, material is blown from the north-west shores of Africa to the Atlantic ocean, a swath 1600 miles wide, a distance of 300 to 1000 miles from the coast.

In parts of Asia the dust carried by the wind so obscures the sun that even at midday one cannot see to read fine print without the aid of a lamp. Overwhelming of caravans of travelers by sand storms in the Desert of Sahara is a common occurrence.

The city of Nineveh, we are told, was founded two thousand years before Christ's birth; it was destroyed 1400 years later. One thousand years later the great Greek general, Xenophon, set out to look for the city, but it was so completely covered by sands that had been carried by the wind that it could not be found.

The soils found in the central part of the United States, including Illinois and the surrounding states, were carried by the winds, according to the idea of our scientific men.

The wind is a powerful agent. The particles it picks up become chisels which cut away other rocks that lie in its path. Sharp ledges that stick out from the cliffs are often worn down by the chiseling action of the material carried by the wind.

Work of Gravity

Perhaps you have noted on the sides of the mountains, and at the foot of cliffs, large amounts of loose material that apparently have dropped from the rocks above. These have accumulated under the influence of gravity. If an airplane that is flying in the air should suddenly have its engine cease to work, it would fall with a crash. This sudden fall is due to a force that tends to pull all things toward the center of the earth.

As the rock is broken loose from the parent rocks by the various forces, gravity pulls it down and then it accumulates at the base of the cliff on what we, geologically speaking, call a talus slope. This talus material gets filled with moisture, the water freezes, then the expansion of the ice lifts up the pieces of rock and as the ice melts, gravity pulls it down the slope. Sometimes the slope is too steep for the amount of material that rests thereon, and a large rock or some other force starts the material sliding, resulting in a landslide. However, sooner or later, this talus material finally gets to the bed of the canyon stream and from there it is carried to the valley below.

Work of Streams

The Mississippi river carries to the ocean four hundred million tons of sediment each year, or one million tons per day.

A freight train seldom pulls more than a thousand tons. The carrying power of the rivers vary with the velocity of the streams. If a stream was carrying one-pound rocks and its velocity was doubled, it would be able to carry rocks sixty-four pounds in weight. It is this factor which makes it possible for flood waters to bring down from the mountain such a large amount of material—big rocks like those brought down at the recent floods at Willard and Farmington. One wonders how such large rocks could have been carried by water, yet this is one of the evidences of the wonderful work of streams in carrying down into the valleys below, the mountains, as predicated by the prophets of old. It is interesting for one to examine the shape of the rocks that are brought down by flood waters. When first the rocks are broken



loose from the parent rocks, their edges are very sharp, but on examination of these same rocks after being transported to the valley below, the edges have been rounded off until now the rocks are almost as round as balls or marbles.

This phenomenon is a very vital part of the work of nature. Not only the carrying of the rocks to the valleys below, but at the time they are being transported they are being bumped, rubbed, and tossed against the sides and bottom of the stream until they are worn down to a size much smaller than at the time gravity presented the streams with the original rock.

A rock, angular and about the weight of six pounds, will, when having been quite rounded off, weigh a little over three pounds. The remaining two and one half pounds have been broken into a mass of soil and easily carried to the farm.

down in the valleys, there to furnish sustenance for the corn and potatoes waiting anxiously for food.

A most interesting experience for any nature lover would be a visit to the bed of one of our canyon streams, there to see the various rocks held fast in the bottom of the stream and the marks of wear upon them made by the many rocks that have passed over. This is as powerful a factor as any force of nature in wearing the rocks gathered from the mountain side.

The mountains are on all sides; they appear as firm solid rocks. A close examination reveals the fact that none of the rocks is solid, and that they slowly are being worn down by the forces of nature. Our Utah valleys are filled with soil brought down by the mountain streams. The recent floods at Farmington and Willard, in Davis and Boxelder counties, furnish an excellent example of all phases of nature's work with water.

To make a close study of all the forces of nature is very interesting. It impresses man with the dynamic nature of the earth, that change is a constant thing, and that man even with all his power is weak when he compares his powers with the mighty ones of nature. It impresses man with the idea that there is a Master Force back of all this, who evokes a reverential attitude on the part of the student of nature in such a way that he, indeed, becomes a better citizen in the community in which he lives.

Above all it gives the student information regarding some of the ways in which God created the earth, information that will be of use to him if he is ever to become "perfect as our Father in heaven is perfect."



EDITORIAL

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Motto—Charity Never Faileth

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Another Centenary---September, 1824-1924

The approach of the 21st of September, 1924, marks the visit of the angel Moroni a year after his first appearance to the boy prophet, Joseph Smith. On the occasion of his first visit he told Joseph that he would come each year and give him instructions. This practice was to be followed until the plates were delivered to him.

Any reference to the Book of Mormon is apt to bring to mind a flood of memories and experiences in relation to the book. Last year we published a group of testimonies growing out of contact and familiarity with the book; this year we have in mind a similar experience to those we related last year, which we shall place in the editorial column.

Some two years ago we were engaged in purchasing books from a man by the name of Otto Tooney. We found that he had made a very large collection of "Mormon" books now out of print; a collection so valuable that both the University of Chicago and the University of California had offered to buy it. Because these books were, in the main, old and rare, we fancied he had been in the Church a good many years. We were fairly startled when he told us that he knew nothing of the Latter-day Saint faith, until 1907, and then followed this story:

Said he, "I was working with a young man who belonged

to the 'Mormon' church. Being in an antagonistic state of mind, I provoked an argument. I was determined to get the better of my co-laborer, because I was satisfied in my own mind that his faith was not a very worth while faith. During our discussion, the young man quoted the Book of Mormon continuously. In order to be able to refute what he said in relation to the Book and its teachings, I read it; but, to employ an old adage, I came to scoff and remained to pray. By the time I had finished reading the Book, I was convinced in my soul that it was the word of God; consequently I relinquished all thought of returning to the place of my birth in the state of Colorado, cast my lot with the Latter-day Saints and am numbered with that people.

"I am a living witness of the truth of Moroni's statement, found in the tenth chapter and fourth paragraph: 'And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.'"

Elizabeth Claridge McCune

Elizabeth Claridge McCune has gone to her reward. No one who has ever known her has the slightest doubt of her integrity. In the innermost recesses of her being was an abiding testimony of the divinity of the Gospel of Jesus Christ, and the love of this truth was the dominating note in her character. No matter in what path, fortune led her, either sweet or bitter, she carried within her soul the light of truth which was her guide.

She served on the M. I. A. and Relief Society General Boards, and was intimately connected with the Genealogical work of the Church. Many of us recall how eagerly the young women of the Mutual Improvement Association listened to her soul-stirring testimony; and in her later years this same testimony was a source of great support to the more mature women.

She traveled in many lands, and in these lands collected treasures of art, rare in this western country, which treasures became part of her home. Many times she has opened her lovely mansion, imposing in its location and architecture, to those interested in furthering the work of the Lord. Later she and her husband bequeathed it to the Church, and today it is dedicated to the culture and development of those who are lovers of the divine art.

In the town where she passed her girlhood and youth were

friends to whom she was devoted with all her heart. She has found her last resting place in the quiet little city of her girlhood, a city where she has been beloved and admired as it is given to only a few to be beloved and admired. Those who knew her best know that she valued not the riches of this world, although worldly riches was her portion; what she placed store by was eternal riches, and eternal riches shall surely be her reward.

Cache Valley

The Cache Valley people covered themselves with glory in the very masterful and attractive way in which they celebrated the centenary of Jim Bridger entering the valley. It was highly appropriate that this celebration be held in Logan. The guests of the occasion have returned with glowing accounts of the street pageant, the variety of entertainment provided the guests, and the splendid fashion in which Logan, a city of ten thousand inhabitants, made comfortable forty thousand guests.

The people visiting there saw something more than the crowds and the festivities especially arranged for the celebration: they observed that Logan is a beautiful city, consequently the visitors came back with a tale of enchantment. They tell us of the clean, weedless streets, of the attractiveness of the business blocks, of the beauty of the shade trees bordering streets that have been laid out to follow the natural contour of the country.

Logan is a "city set upon a hill." Her beautiful temple overlooks her verdant valley, and her temples of learning are justly a matter of pride both to the Church and to the State. Literally, she is a "city set upon a hill," speaking of her in terms of her physical location; but, above all else, spiritually she is a "city set upon a hill," for she is an example of civic pride and of intellectual and spiritual leadership.

In these days when people fancy they must crowd for a dwelling place to the large cities, they should take a second thought of all the advantages that may be had in a city the size of Logan, where the people co-operate to make a city beautiful.

School Lunches

Ethel Melville, University of Utah

Foods Children Should Have and Lunch Basket Suggestions.

If children are to be strong and healthy and do good work in school, they must be properly fed. Too many of them are eating unwholesome food at noon and thereby depriving their bodies of the nourishment necessary for energy and growth. Luncheon for school children, from the standpoint of health, is no more important than any other meal of the day, but it is more difficult to keep up to the standard of wholesomeness and cleanliness.

Growing children have special needs in the way of food. Even when they always eat at home, it is no easy matter to see that they are properly fed, and when they eat the mid-day meal at school, the difficulty is far greater. This is not because wholesomeness and cleanliness are more important in this meal than in any other, but because they are harder to secure.

In order that children may be strong and well, their food must first provide the materials for building and repairing the body; it must furnish energy or fuel for the work of the muscles; and it must serve to regulate the intricate chemical changes on which health and growth depend.

Vegetables and fruits are particularly valuable as sources of the necessary mineral matters and vitamins, the lack of which may lead to under-development and to such diseases as rickets and scurvy. Many vegetables and fruits also tend to prevent constipation. Cereals may be depended upon for a large part of the fuel that every active child needs. Sugar also has a useful place in the child's diet as a fuel and as a flavoring. For a child eight to ten years old an allowance of two ounces (four level tablespoon fulls) of sugar a day to be used in cooking or eaten in other ways is not too much. The point to remember about sugar and sweets in a child's diet is that they should be served chiefly at the end of the meal. If eaten between meals or at the beginning of a meal they take away the appetite for more important foods.

Milk is regarded as a necessity in the diet of every normal child, because it supplies, in an easily digestible form, the necessary tissue-building material, and is a good combination of vitamins, lime, and protein. A quart of milk a day, served partly as a beverage and partly in other ways, is not too much for a child. Wherever possible the child should be permitted to carry

a small bottle of milk to school to drink at recess. He will like this, especially if he can drink it with a straw. This will not take away his appetite for regular meals and it will tide him over until dinner time. Eggs are a good supplement to milk, in that they supply iron, in which milk is lacking.

In the light of present knowledge of the requirements of the human body in childhood, one of the worst diets that could be devised would be made up chiefly of bread and sweets. There is likely to be no danger, however, if the child has each day at least a pint and a half of milk—a quart is better—a potato, an orange, some green vegetable, and an ounce of butter.

If the children can come home at noon, conditions may be much more favorable for a wholesome lunch. There is no reason why the ordinary family dinner cannot be so prepared that it is entirely suitable for school children. The usual first course of meat and vegetables, if simply cooked and not highly seasoned, contains nothing, except the meat, that cannot be given to children, and for them, milk or eggs can be easily substituted for meat. Suitable desserts are fruit, fresh or cooked, with cake, custards and custard puddings, gelatine dishes, cereal puddings, simple ice cream, water ices, junket and blanc-mange.

If the time for the noon meal is limited, it should be served promptly and in such a way that there are no delays. If this is done, an otherwise hurried meal may be changed into one at which there is plenty of time for eating and for attention to good table manners. The meat, for instance, may be sliced before it is brought to the table, and the desserts may be served in cups or individual portions.

The basket lunch must usually be prepared at a time when the housekeeper is very busy. In places where there are shops near the school, therefore, children are sometimes given money with which to buy food at noon. They like this, of course, for it is a pleasure to make their own selections and they are glad to be relieved of carrying baskets. If they could choose wisely, there would be no objection to this plan. However, it is found that the money is often spent for dirty or otherwise unwholesome foods. "Hot dogs," cakes, and candy; or, at best, only starchy foods are likely to make up the bill-of-fare, and thus the good effects of careful feeding at home are likely to be overcome. It is much better in this case that the children should bring their lunches from home.

The basket lunch is harder to plan and also to prepare than the lunch at home. It is not easy to keep food clean and attractive when it must be packed and carried in a lunch box. There are many foods that cannot be included in it, either because they are not good cold or because they cannot be conveniently packed

or carried. Therefore careful planning is necessary to prevent sameness, and extra care is needed in the preparation of foods that must be packed and kept for several hours before being eaten.

Whatever box is chosen it should be of a kind that can be frequently cleansed and scalded. This is necessary to keep it clean and to kill the bacteria that collect in the seams and crevices of a container and cause foods to spoil or deteriorate in flavor. For this reason simple containers are best. Baskets or metal boxes and pails can be washed or scalded.

Cleanliness is a factor that must not be overlooked. Children should be taught to wash their hands regularly before eating. Every precaution should be taken to keep the foods in the lunch box clean and in good condition. With the coming of spring and dusty weather, the lunch should be wrapped particularly well. Fruits and vegetables served raw should be thoroughly washed. Paper napkins or the somewhat heavier paper towels of much the same size, and paraffin papers are very useful for packing lunches and may now be obtained at a low price. An extra napkin, either of paper or of cloth, should be put in the basket, to be spread over the school desk when the lunch is eaten indoors. Napkins that are easy to wash and require no ironing can be made of cotton crepe at a cost of a very few cents each. The crepe may be bought by the yard, cut into squares, and fringed.

In packing the lunch basket, sandwiches, cookies, and other foods should be wrapped in neat separate parcels, and the things less likely to crush should be put at the bottom. Paper cups and cartons, jelly tumblers with covers, such as those in which foods are sold, can all be used for packing jellies, jams, honey, sliced raw fruits, stewed fruits, custards, cottage cheese, and other half solid foods. Thermos bottles are very desirable as they enable children to carry hot soup, milk, and other liquid foods for lunch.

Sandwiches are often the most substantial part of the school lunch and can be made appetizing and wholesome only from good bread. For children who do not care for bread, sometimes as simple a change as baking the bread in a new form, a twist, for example, or cutting bread and butter in a fancy shape with a cookie cutter, will increase a child's relish for it. So, too, will a change of flavor, obtained by adding a few raisins, fried currants, or nut meats.

In hot weather the use of soft, moist foods in which moulds and bacteria are most likely to grow rapidly should be avoided. Although chopped meat moistened with a dressing makes a good sandwich filling, such foods are less desirable in hot weather than slices of meat, peanut butter, and other foods less likely to spoil.

Hard-cooked egg yolks, which, unlike hard-cooked whites, are not considered difficult to digest, make good filling for sandwiches. Sandwiches made from whole-wheat bread, lettuce, and egg yolks, seasoned with lemon juice and salt are palatable and rich in iron and vitamins.

At all times the children's lunches should include as much fresh fruit as possible. During the spring and summer apricots, cherries, strawberries, peaches, pears, and plums are as a rule easily obtained. When these are not on the market, oranges, figs, dates, apples, and dried fruits can usually be purchased. Slices of canned pineapple may also be wrapped in paraffin paper with the lunch.

The following bills of fare for basket lunches may help in deciding what is satisfactory. Many others equally good will suggest themselves:

1. Crisp roll, hollowed out and filled with chopped meat or fish, moistened and seasoned, or mixed with salad dressing; apricots, or a mixture of sliced fruits; cake.
2. Lettuce or celery sandwiches; cup custard; berries.
3. Cottage-cheese sandwiches, or a pot of cream cheese with bread and butter sandwiches; peanut sandwiches; fruit; cake.
4. Hard-cooked eggs; baking powder biscuits; celery or radishes; brown sugar or maple sugar sandwiches.
5. Bottle of milk; thin corn bread and butter; dates; apple.
6. Thermos bottle of hot soup; raisin or nut bread with butter; cheese; orange; jelly roll.
7. Baked bean and lettuce sandwiches; apple sauce; sweet chocolate.
8. Sandwiches with sliced tender meat for filling; baked apple; cookies.
9. Slices of meat loaf or bean loaf; sandwiches; stewed fruit; small frosted cake.

THE BRIGHAM YOUNG UNIVERSITY CATALOGUE

A copy of the catalogue of the Brigham Young University for the year 1924-1925 has reached our office. It indicates expansion in the courses of the institution and an increase in the quality and number of the faculty. Since the catalogue came from the press announcement has been made of an appropriation by the Church of \$125,000 for the erection of a library building. This building will furnish the needed room for the expansion of the library, and free other space necessary for class room expansion; so that there is indication of growth in the institution, from a number of very important angles.

Etiquette

Etiquette is a subject that has always been of interest to women. Recently *Vogue* has published a series of articles on Etiquette, we are including article twenty-three as it is a summing up of the series.

When the writing of these essays was first considered, it seemed almost impossible that anything could be found to say on the subject of etiquette which had not already been said, rightly or wrongly. Some books on the subject were appearing, or about to appear. Some had been for a time on the market. Some were vague; some too particular; and these must have made life extremely complicated for simple people, by picturing the most natural happenings and suggesting the most appalling mistakes in connection with them. Certain advertisements showed men and women engaged in the usual actions of every-day life and attached the most sinister consequences to almost all of them, till the timid might have hesitated to appear in public. Now, all these terrifying examples are unnecessary. The essential of good public behavior is not to call too much attention to anything one does, but otherwise to conduct one's self as ordinary polite manners dictate. Here, then, is one of the uses of the newer etiquette articles: to correct the impression of constant error created by too particular past ones, and relieve the nerve tension they excite.

Common Sense—The Guide to Etiquette

Errors of feeling, errors of the taste which should come from good feeling, are those to be shunned, not the fictitious bugbears and bogies erected by false standards of etiquette. Of these, perhaps, the ones which alarm people most are the questions concerning those very relations with their fellows which are supposed to be most pleasantly social, such as intercourse at parties of all kinds, at weddings—even in the ordinary exchange of visits. A great part of the world is more worried about its behavior, as an outward asset, than it need be. Occasions are seldom worth such disquiet of mind, and yet the worthiest people constantly implore information about the correctness or incorrectness of the most ordinary actions. They seem afraid to let common sense and natural consideration guide them. Surely these two attributes are supposed to be part of the American character; why, then, if we possess them, should we not give them fair play? Everybody will grant that there are certain ways of conducting formal functions, ways which have gradually grown into usages, and it is well to know them. But it is not well

to be hypnotized by the knowledge, nor terror-stricken if one does not possess it.

To furnish an illustration: there was given, some years ago, a large dinner, followed by a performance of celebrated dancers, the entertainment of a kind and generous lady who very much wished to show fitting attention to a great number of people considered socially important. The dinner was not given in her own house, but arranged in the ballroom of some semi-public place, and the guests were so numerous that the dividing and seating of them at the different tables was exceedingly difficult. The lady called for the assistance of one of her more sophisticated friends, her social godmother, in fact, who was piloting her through the whirlpools of a new-comer's winter season. Now, to take the advice of a woman who knows her world, its mighty and its modest members, its ups and downs, likes and dislikes, is wise, and the giver of the party very sensibly did what she was told in the arrangement of her tables. But she was so completely and snobbishly overpowered by the *grandeur* surrounding her that she was afraid to take any step on her own initiative, and when, at the very table where she sat, the non-appearance of a masculine guest left two women, for the length of dinner, with an empty seat between them, she was literally afraid to lean across to where there happened to be an extra man and beg him to fill the vacant place.

Omission and Submission

When the unhappy hostess lamented the incident afterward and was asked why she had not taken this perfectly obvious way of straightening the table, she almost tearfully admitted that she had thought of it, but was "afraid it mightn't have been the right thing to do, and hadn't dear Tilly near to tell her." She was no fool; she had aspirations for herself and kind intentions toward her guests. If she had been among her familiar friends, she would, doubtless, have sent the gentleman from the side of the table where there was a man too many, to the side where men were too few. But instead of using her mind, she sat there paralyzed by the fear of applying wrongly something she called manners. If she had forgotten Tilly and made herself at home at her own party, she would have done the right thing by instinct and shown the real good manners of sense and consideration. A vacant place is not a terrible thing; it interrupts, a little, the circle of talk and the conventional look of the table, but the two women could have drawn their chairs together and made the best of things had it been necessary. The point is that it could have been easily arranged for the better, that the hostess might have so arranged it without trouble, but that she looked on miserably

conscious of it, and was, because of a false idea of etiquette, afraid to act. False ideas of etiquette are worse than none. They inhibit natural action and give a person nothing better to take its place. This is to be deplored.

It is sometimes surprising, nevertheless, when people who should know the etiquette of a simple question of priority, let us say, make such a mistake as to give one very socially distinguished member of a family precedence over another diplomatically distinguished one, simply because the former had happened to be born first. The junior, who was an ambassadress, by her position outranked the elder and should have been taken in by her host and placed at his right hand, because, although by birth an American, she was by marriage of the rank of her foreign husband and with him represented his government at Washington. Here is a case where the host and hostess might have taken the trouble to inform themselves, if no inner light guided them to the correct procedure.

The Dinners and Difficulties of the Day

Dinners appear to give people who are unused to formality and desirous of attaining it, a great deal of trouble, and it seems impossible to meet all their problems. To tell them what they wish to know, one must first find out what they do not know, and unless one were at their elbows from the beginning of the feast to its end, to give them a friendly jog as occasion arose, one could not help them much. But they can help themselves. If Coue is to be believed, their very sensitiveness to outside criticism and their strained anxiety that everything should go well, militates against them. Just a little "normalcy" and the genuine wish to make the occasion enjoyable to others, rather than one redounding richly to their own credit, would go far toward making any dinner a success. Many people are not so situated that dinners at home can be given on a large scale, and they are not willing to commit themselves to several small ones of four or six guests. They want to "have them all together and have it over" (which is a poor enough spirit in which to give a party), so they order their dinner at some restaurant, alarmed into high expense by the mere eyebrows of the head waiter, and perhaps they go to the theatre afterward, or to dance somewhere, or perhaps they sit about for a little while in the lounge and then go home. The trouble with this sort of entertaining is, that while it frees the hosts from much responsibility in regard to formal procedure and service, it lacks all the essence of real hospitality. Restaurants are delightfully amusing when small parties sally out from the privacy of their houses bent upon a pleasant, sparkly, noisy, outside time together.

Yet to do all one's entertaining in restaurants is to do it in an atmosphere that has none of the cordial, welcoming, home atmosphere of one kind of dinner-giving, nor the dignified stateliness of another. These public merrymakings serve their purpose, of course, and there seem to be more and more interesting little foreign places to be found where one may go for supper after having dined at the famous big American ones, but they do not increase the peaceful intimacy of friendly intercourse. They rather cover up the fact that we are not, as a nation, very peacefully intimate. Apart from the ever-decreasing leisure class (such pleasant, cultivated, amiable, easy-going people!), we entertain one another rather tensely; or we relax alone at home. And all this may come from the fact that we are afraid to be natural in company; and perhaps this may come from the fact that too many etiquette rulings alarm the average citizen.

Sometime ago, across the Canadian border, a lady having a small house and staff of servants, had, in an emergency, to provide lunch for about twice as many people as she expected. She was quite unperturbed, and although most of her guests were unknown to her, she took them into her confidence, and made them feel entirely at home, while she explained that half must sit down at one hour and the other half as soon as the first had eaten and the table could be reset. Her entire freedom from any self-consciousness or embarrassment, her gay hopes that the second comers would fare no less well than the first, made her an excellent example of good, natural manners, and a lesson to all hostesses who try to behave more genteelly than sensibly.

Wedding questions still continue to be numerous. Churches which have two side aisles, instead of one main aisle, seem to cause great bewilderment to brides, who constantly inquire which is the proper aisle to use for going up to the altar and which for coming away. This is the sort of thing one would think an intelligent young woman could settle for herself. The natural inclination would be to walk up the right side of the church and down the left. Well, why not yield to the natural inclination? Though no matter which way the thing was decided, there could be no harm done. But no. Girls must be told. They have attached an arbitrary idea of convention to this proceeding, and they seem to dread comment more than, except for real lapses in good breeding, comment should ever be dreaded. The passion for rules exhibited by brides and their families, and indeed by many people who wish for information about costume and custom, is not to be believed. To tell them that outside a few fixed standards, there is a great and ever greater latitude allowed for people's individual taste is to tell them what they do not apparently want to hear. Very often, only general advice can be given. If one

does not know the interior arrangement of a house, how can one tell where the young couple should stand to receive congratulations, or at what spot the mother of the bride should welcome her guests? The former in an inner room, the latter near the door of the main one, would be the usual reply. But if people demand whether congratulations should be received more properly between the windows, or before the fireplace? Whether the mother of the bride should stand so many paces to the right or the left of the door? What can one say? Definite answers not accurate ones, seem to be required. Accurate, nobody can be where there is not a fixed rule, but positive anybody can be. Does mere positiveness inspire confidence? Perhaps it does in more cases than the independent spirits of the world imagine. But the really sensible way is to give the general reason for certain actions and let the individual work out the details. The young bride and groom stand wherever there is space enough for their friends to move toward and away from them without too much confusion. A constant circle of people can speak to them and pass on, if this is well managed. The mother of the bride stands near enough to the door to see her guests as they come in and far enough away not to block the entrance if one or two pause to talk to her. Given the philosophy, surely the application of it to any surroundings should be easily within the power of the average mind.

The Elasticity of Etiquette

Answers about the wedding food, too, depend upon so many things: the means of serving it, the time of day, the personal fancy of the family, the number of people asked to the house. The menu for a "sit-down" breakfast would differ from that arranged for an afternoon tea, yet either might be used at a wedding. Dress, also, may vary from the most girlish muslin to the richest silver brocade, and from possible country combinations with white flannel trousers to the conventional evening dress for men, if by any chance an evening wedding were on the tapis. As for the wedding procession, if a single formula for it could be given, how dully alike all the ceremonies would be! The truth is that from none to a dozen or more attendants, male and female, a bride may have what she pleases. Good taste simply suggests a wedding not unsuitable to her circumstances.

For those who are still anxious about visits and when to pay them, there are always intricate Old World laws which may be requoted (such as, "Leave cards within the week after a dinner party," "Visit a bride within two weeks after her return home"), but modern customs make light of most of them, particularly metropolitan customs. In the big cities, people keep up only

the most elementary of pasteboard politeness. The well-bred elders pay visits after dinners and parties; they may remember the days at home of the few people who have days at home; they go to see brides! they do not forget even the most distant of their acquaintances in affliction. The juniors, if they have been well brought up, know they ought to pay their elders visits after having dined or danced, or been in any way entertained at their houses, but with one another they are extremely casual. They are intimate in small circles, and rather indifferent to what goes on outside to them. Newcomers find New York a not too friendly place, particularly when contrasted with smaller cities. But New York lives under such pressure, so many interests and amusements are already crowded into the days and nights of its gayest set of people, that any obligation to be more than polite to a stranger comes to them as an extra effort; and an extra effort is almost impossible! At Newport, they might, if they liked her, clasp the newcomer to their bosoms, and by the time the New York season began she would be a friend. But in that hard city, unless she had married into their midst, or had come already accredited, or was known to have some excellent social attribute, the mere fact of her being gentle, pre-possessing, pleasant, altogether a "nice little woman," would not swing wide the doors of many houses at a time. She would have to expect a very gradual progress. A young woman from another city married to a well-known New Yorker would naturally be visited and entertained by her husband's family and connections, and if she showed herself able and willing to play the game as they played it, their friends and their friends' friends would follow suit. But if she were dull, or didactic, or had too dangerous a tongue, she might never be more to them than the "young woman poor Benedict married," and as such never admitted to their very innermost circles. Young people settling in a city unknown to them had better, if it is possible, manage to take letters to some of the older residents. When presented, such letters should bring, at the least, visits from the persons to whom they were addressed; which visits when returned, should begin an acquaintance. A newcomer is not supposed to start the ball rolling to herself. and, unfortunately, it is sometimes slow in beginning to roll.

The Clergyman and the House-Party

One interesting question about the proper treatment of clergymen when an afternoon visit happens to land them in the middle of an easy-going, country house-party has been asked. A good deal, of course, depends upon the clergyman, as well as on the house-party. But there should be some meeting-ground. Clergymen who are also men of the world, as far as the usage of good

manners goes, can usually accommodate themselves to their surroundings. If they should show signs of prim provincialism, the members of the house-party must be considerate enough to subdue their conduct and conversation to a suitable, if slightly serious key. The church man seldom objects to being treated as a man and a brother, provided it is an elder brother, before whom one does not play ribald tricks. But then no gentleman cares to be ribald before a man whose principles it might offend. Otherwise, why not welcome the parson to any party which a layman of ordinary decency could be given at his house?

Our essay on such words and expressions as are, and are not, used among the class of people called smart, chic, distinguished, well-bred, well-born, socially important, whatever other people like to call them, has been the subject of much outside comment. Grammar has been called into question, and certain phrases have caused criticism. Well, the speakers we quote are by no means impeccable. But there is a deadly second-rate correctness, born of too much unassimilated "culture," which seems as ridiculous to them as the even deadlier too-good manners learned from formulas. "No gentleman," said Mr. Pepys, "should dance as well as the dancing-master." And what that means is that people, or (as one lady entreated us always to say) "persons" of the same set, or (as she further recommended, according to biological usage) "groups," need not be formal or pedantic, but may behave with easy politeness and speak colloquial English, as long as it is the English, and the ease, of the well-bred. They do not pretend to be teachers, and one does not pretend it for them, but as they are reported for the ways they live, move, and have their being, so we report them for their ways of speech; as we report other ways which mark, to their ears, the speech of the outsider. This is sometimes too good and sometimes not good enough. But no group need imitate the mode of speech obtaining in any other group unless the reason given for a certain use of certain words should happen to appeal to its reason. For instance, the word "intimate" means inmost near, familiar—an intimate friend. Yet the newspapers, and many people, speak of "close friends." "Close," to the smaller set (or group) means near in body only: "intimate" means near in spirit; "ugly" means offensive to sight, the opposite of beautiful, and has nothing to do with a person's disposition; but to the general public "ugly" is an adjective descriptive of temper. These differences do not make or mar, but they exist and are set down, as one sets down the fashion in boot heels, to take or to leave.

Attention has been directed to the fact that no rules were laid down for that phase of table manners concerning the use

of the knife and fork together, and the fork separately. Really, this is a matter of convenience. If one has nothing on one's plate to cut up, one naturally takes the fork in one's right hand. If one is eating something which needs the constant use of the knife for cutting, it would be absurd to put that implement down every other moment and shift the fork to the right hand. One teaches a child the rudiments of knife-and-fork management, but one expects a grown-up person to apply them with some common sense.

That indeed is the aim of our essays. To beg people to show common sense in their application of all rules about manners; and to remember that politeness is only common sense, considerably and tactfully used to keep some peace and pleasantness in that portion of society which still values it.

The New Dentist

By Pearl Nelson

Freddie had a very bad tooth, it was loose, and oh! how it did ache. He would not let any one look at it, or touch it, until one day Uncle Joe who came from the city, said:

"Freddie, if you will let me pull your tooth, or if you will go to a dentist, I will give you a dime."

"All right, Sis will take me to the dentist," rejoiced Freddie, as he left the room.

Sister Nell was in the library reading a history book when Freddie entered. "Sis," he cried all out of breath, "come, take me to a dentist."

"Oh, don't go to a dentist, I will pull your tooth my very self," she answered, jumping up and starting toward Fred.

"How?" questioned Fred.

"Go get a string and I will show you how," offered Nellie, "Hurry!"

Freddie dashed out of the door and down the long hall. Soon he returned dragging a long silk string. His face was red. His hair hung in his eyes. He was tired and sank down into the chair gasping for breath and trying at the same time to speak. Sis took the thread, looked at it for a while, then after finding it quite strong she glanced at Freddie and laughed.

"Don't get so frightened, now open your mouth and show me what tooth it is; why, that one? Really it will be very easy to pull; hold still, there, see here just brace up and your tooth

will be out in a few minutes, hold still, now," and she tied the string around the big aching tooth. "Now I will jerk the string and your tooth will be out—then—"

"No! no! you shall not, it will hurt, you can't, I won't let you, if you do I will—" Freddie's face grew pale. His teeth began to chatter. Nell looked straight into his face.

"Freddie, you are not a man; men don't cry at such a small thing, you must be brave," Nell told him.

"Not me," cried Fred as he backed up against the door half afraid.

"Then let me tie the string to the door, I will shut the door and the tooth will come out."

"Nope," was the sad reply.

"Let's tie the string to an apple and play catch, then."

"All right, that is the very thing we shall do. Come on."

Soon they were at the bottom of the orchard. They tied the string to the biggest apple they could find in the orchard.

"Now Freddie, I will go over to the next tree, then you find the apple and throw it to me, and your tooth will be out," exclaimed Nell. But just as he went to throw the apple he cried.

"I simply can't stand to throw the apple. I refuse to have the tooth pulled, it will hurt, and I know it will, Uncle may have his dime." He said half to himself.

"Well then, I can't bother with you, I shall go and read," explained Nell.

Freddie lay down on the ground and soon fell asleep.

Hours passed. Blackie (the cow) came up and began to eat the tall grass that was growing around the tree where Fred was asleep. Soon the cow saw the big apple and began to eat it.

It was supper time before Mrs. Harris missed Freddie. They searched all through the house, but found no Freddie. They searched through the barn, but found no Freddie.

"Uncle Joe, Uncle Joe, its out, her it is—the tooth! Why I don't know who pulled it, or anything about it," yelled Fred and he hopped into his Uncle's lap, covering him with kisses.

"How funny," exclaimed Uncle Joe. And they all walked off to supper.

Several hours later when the (help) man went to milk the cows he saw a string hanging from old Blackie's mouth, he pulled the string out and to his great surprise there was the tooth. Blackie was the *new dentist*.

Notes from the Field

Amy Brown Lyman

Star Valley Stake.

The Etna Relief Society of Star Valley stake has twenty-three members enrolled. The people in the community are so scattered that only eight members are able to walk to Relief Society meetings. The majority have to drive from three to seven miles. Unless the roads are very bad during storm periods, or during extreme rush seasons on the farms, there are seldom less than fifteen women in regular attendance.

During the past three years, eighty-three quilts have been made by this branch. Quilt-making is quite necessary, since the winters are cold and long, and by cooperation, everybody is benefited. When necessary, the branch assists with family sewing, darning stockings, mending, making layettes, etc. Help is given to all who are in need, and the members frequently take luncheon and spend the day visiting and cheering members who are unable to attend meetings. When a member of the organization moves from the ward she is remembered with a little farewell party. In the past two years this branch has been entertained by its nearest neighbor ward, the Freedom ward, and has enter-



tained the Freedom ward in return. At each of these parties a lovely meeting with a good program, delicious luncheon, and a good time have been enjoyed by all. The attendance at these parties has come close to one hundred.

The accompanying picture was taken last August when

most of the members and some friends went by auto to a bathing resort situated in a most picturesque place some fifteen miles from town.

On July 11, 1923, the Star Valley stake Relief Society, in connection with the Genealogical association made a proxy excursion to the Logan temple; the Relief Society and Genealogical association collected in all \$227.50. The work was done for two hundred sixty-five men and fifty-four women. It was done in this way because on most records the men are behind the women. Again on March 11, Star Valley made a second excursion to the temple, all wards participating. Of the \$304.50 collected, \$127 was donated by the Relief Society..

Boise Stake.

An increase in effort to have teachers for all the subjects taken up in the *Magazine* and to stimulate interest in these subjects, has been noticed in most of the wards. One hundred per cent teaching in three wards was reported, and a demonstration of the correct and incorrect way of teaching has been given in all the wards. A demonstration given by Mrs. Ewing of the State Welfare Department, on the care of the mother and child up to the age of six years, was given in the Boise second ward. This organization is helping one young girl through high school.

A social of special note was the "dollar party," given by the Weiser ward in June. The president invited the sisters to the party, requesting them each to bring one dollar which they had earned themselves. They were not told for what purpose the money was to be used until the day of the party. When they arrived, each person was asked to tell how she had earned the dollar. The many different ways in which it was earned afforded much amusement. It proved to be a delightful success as well as a very beneficial affair. The money was used to purchase a handsome wicker invalid wheel chair for an invalid sister of the ward.

Glenns Ferry ward, which has been organized for only two years, has held two very profitable demonstrations, one on the making of articles from flour sacks, and the other a successful cooked food demonstration.

Two successful clinics have been held in Boise, and the Boise Relief Society has the distinction of holding the first public clinic for the examination of tonsils and adenoids for children up to six years of age. Difficulty has been experienced in getting the cooperation of the city welfare workers in giving demonstration outside of Boise, but it is believed that the efforts of the Relief Society have had considerable effect in bringing about a movement here to hold one hundred separate clinics in the

different towns in southern Idaho, for the examination of children, to be conducted by the state and the welfare department of Boise this year.

Summit Stake.

Great effort is being made in Summit stake to do proper follow-up work with the children who have been examined in the clinics. It is felt that examinations are very important, but the follow-up work is equally important.

Nebo Stake.

The Nebo stake Relief Society board recently entertained all the officers of the stake in honor of the Nebo stake presidency. A hot chicken supper was served at 6:30 p. m. to one hundred fifty invited guests, when the honored guests were toasted by members of the various stake boards. A splendid program was rendered during the repast. Following supper, the floor was cleared for dancing, and members of the Spanish Fork Third ward entertained with a Colonial quadrille in costume, after which a George Washington game was played, and the remainder of the evening spent in dancing.

Cottonwood Stake.

On the last Tuesday of May, the Mill Creek ward Relief Society of the Cottonwood stake held a farewell party in honor of first counselor, Mary B. Cornwall, who has moved from the stake. An excellent program was given by members of the Society and the guest was presented with a quilt, and an autograph album containing sentiments from all the eighty-odd members. Over seventy women were then seated at one long, flower-decked table, and ice cream, cake and punch were served.

Mrs. Cornwall has lived in the Mill Creek ward for thirty-one years, and has been one of the presidency of the Relief Society for fifteen years.

Alpine Stake.

Due to the resignation of Mrs. Sina N. Chipman from the Alpine stake Relief Society presidency, of which she has been a member for the last thirteen years, and for ten previous years a member of the stake board, about two hundred and eighty Relief Society members of the stake met in a social in her honor Tuesday, April 15, 1924, at 2 p. m. in the Alpine stake tabernacle. A splendid program was rendered. Tributes and toasts in honor of her efficient, faithful labors were given. Expressions of regret on Mrs. Chipman's release and words of love and good feeling toward her were heard on all sides. A beautiful silver

basket filled with carnations and evergreens was presented by the stake as a token of love and appreciation. At the close of the program, dainty refreshments were served.

Liberty Stake.

The homebound visitors of Liberty stake Relief Societies, under the direction of the stake board, visit all the "shut-ins" regularly each month. It is their purpose to bring joy and comfort to those whom they visit. These workers also hold a meeting, with a program of music and readings, at the County Infirmary and at the Sarah Daft Home, once a month.

Parowan Stake.

In looking over the minutes of the Cedar West ward Relief Society meeting, we find the meeting most excellently conducted.

Panguitch Stake.

From letters and reports we learn of a very interesting joint meeting held recently in Panguitch, with members of the Relief Society, Young Ladies Mutual Improvement Association, and the Primary Association in attendance. The Relief Society stake board meetings in this stake are very constructive and helpful.

Pocatello Stake.

On the fifth Tuesdays of two months during the year, the Pocatello stake has held teachers' conventions. Talks and demonstrations on teachers' work were given and each ward furnished with teachers' visiting cards. The teachers have pledged themselves to help enforce the laws. Great good has resulted from these special meetings.

The organizations of this stake are following up the child welfare work, and are having the children that need medical attention attended to.

REORGANIZATIONS

South Sevier Stake.

On March 30, the South Sevier stake was reorganized. Mrs. Matilda B. Ross, who has presided over the Relief Society of this stake since its organization, was honorably released, and Mrs. Nina Hansen was chosen president, with Mrs. Ada N. Anderson and Mrs. Annetta Christensen counselors, and Mrs. Marie P. Larsen, secretary-treasurer.

Snowflake Stake.

The Snowflake stake Relief Society was reorganized April 27, 1924. Mrs. Nellie M. Smith, whose health has been failing,

found it necessary to resign her position as president. Mrs. Smith, during her long service, has been most capable and faithful and has endeared herself to all the women of her stake, and to the members of the General Board, many of whom have been recipients of her generous hospitality. Mrs. Ann S. Shumway has been appointed president, with Dena S. Hulet and Lulu J. Smith as counselors. Mrs. Pearl N. Fish was retained secretary-treasurer.

Blaine Stake—Minidoka Stake.

The Blaine stake was divided in May. This stake was so scattered and covered so much territory that the change will no doubt be appreciated by the officers of the various organizations who were compelled to travel so far in order to get in touch with all the wards. The portion of the stake cut off will in the future be known as the Minidoka stake. Mrs. Laura J. Adamson and her officers and board were retained as officers of the Blaine stake, and the officers of the new Minidoka stake are as follows: Mrs. May Jones, president; Mrs. Zilla Smith and Mrs. Matilda Sanford, counselors; and Mrs. Lavinia Berlin, stake secretary-treasurer.

The Minidoka stake held its first union meeting on June 29, when eight of the nine wards and branches were represented by a total of seventy-one officers and members. The women are all enthusiastic in their work, and the stake officers hope to make the union meetings very interesting and helpful to the ward workers.

Blackfoot Stake.

The reorganization of the Blackfoot stake Relief Society was reported in June. The death of the president, Mrs. Signe A. Davis, which occurred early in April, was announced at the general Relief Society conference. Mrs. Davis has served faithfully and efficiently as stake president for several years, and her death is mourned by her many friends and associates, and by the General Board of Relief Society. The new stake officers are: Mrs. Sarah T. Carruth, president; Mrs. Flora H. Johnston and Mrs. Mary Williams, counselors; and Mrs. Lula W. Dance, who was retained as stake secretary-treasurer.

Granite Stake—Grant Stake.

On May 25 the Granite stake was divided. This was the largest stake in the Church and the Relief Society, which has been presided over by Mrs. Leonora T. Harrington since the stake was first organized, has been one of our banner stake organizations. A portion of the wards have been formed into a new group which

will be known as the Grant stake. Mrs. Harrington, who has been in ill health for a year, and who resigned some time ago, was honorably released with sincere regrets. The new officers of the Granie stake Relief Society are: Mrs. Em-maretta G. Brown, president; Mrs. Elizabeth Allen and Mrs. Anna C. Kimball counselors; Mrs. Ellen F. Shepherd retained as secretary-treasurer. The officers appointed for the new Grant stake are as follows: Mrs. May B. Silver, president; Mrs. Blanche W. Daynes and Mrs. Lenore Fisher, counselors; Mrs. Marie H. Tanner, secretary-treasurer.

Cheerfulness

Coral J. Black

All Nature's efforts tend to Cheerfulness;
To smooth the rough, to glorify the plain,
To hide defects, and to the beauteous give
More beauty. To this end her master skill
Places before our eyes delightful scenes
Of peace and joy, which banish sickly gloom.
The open fire with bright flames leaping high;
The pictured scenes that in the red coals glow;
The braided wheels upon the sanded floor;
The saucy wild rose peeping o'er the sill;
The lean hound, slumbering on his outstretched paws
Old Tabby on the softest cushion curled;
The yellow bowls, of milk and wheaten bread;
The rosy lips; the curly, tousled head;
The lowing cows; the loudly clamoring geese;
The covert glance of maid; the bashful swain;
The fragrant breath of spring; the glis'ning rain
The hovering sky of gray; the hills close wrapt
In misty curtains of the great god Storm;
The radiant Heavens, bright with countless gems;
The silver crescent gilding dusky peaks;
The seam-scarred clift, o'er laid with velvet moss;
The broken wall, by tender vine caressed;
The sable pine; the foaming mountain stream;
The waves uncurling on the sandy beach;
The cloak of Friendship, flashing many a pearl;
Yea more of love than mortal lips can tell,
Invites the sad and melancholy heart
To nobler aims, to brighter views of life,
To unalloyed, unhindered Cheerfulness.

Guide Lessons for November

LESSON I

Theology and Testimony

THE PARABLES OF THE SAVIOR

THE PARABLES OF THE SAVIOR (CONTINUED)

The First Parable—The Friend at Midnight. Luke 11:5-8.

"And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

The Setting:

A place of retirement; an hour of prayer; a request on the part of the disciples to be taught to pray. The Savior teaches them the Lord's prayer. The major purpose of this parable is not teaching men how to pray, but to teach them to persist in prayer.

The parable is supplemented with the divine declaration: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." And this admonition is supplemented by the promise, "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

This promise is followed by a vividly illustrative statement of the certainty of the Spirit of the Lord being sent to those who fervently pray for it.

The parable shows the importance of praying for others; the friend at midnight persisted in his petition not for himself but for a friend, and he prevailed in the name of friendship. He could go without bread himself, but he could not let his midnight friend go to bed hungry. He would accept no excuses; he pushed his unselfishness to a point where it overcame the selfishness of his neighbor. The manner in which the Savior commended the persistency of the man's request for the three loaves of bread for a hungry guest, points to the consistency of the saying: "As the Lord loveth a cheerful giver; so He loveth an earnest untiring asker." In this parable there is no comparison, for there is no room for a comparison between the Lord and the reluctant

furnisher of the loaves. There is ample opportunity, however, to distinguish between them. There is no way to "weary" blessings from the Lord. Anything obtained from him through inconsistent persistency will be proved as it always has been proved not to be a blessing. In the presence of the Spirit of the Lord, persistency in prayer will be accompanied by such consistency as was manifest in the garden of Gethsemane.

The Second Parable—The Importunate Woman, or the Unjust Judge. Luke 18:2-5.

"There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary, And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

The Setting:

This parable was evidently spoken to a mixed multitude. The Principal object of the parable is plainly set forth in the first paragraph of the chapter. Put in the negative and it would read: "Don't get tired, or weary not in praying. When we consider how much faith is weakened by the apparent futility of prayer, it is little wonder that the Savior placed so much importance upon the importance of persisting in prayer. The great teacher had presented the lesson to his disciples and now he gives it to the masses in a manner that would demand interest. The lesson is one taught by triple contrasts. A rich man and a poor widow. A powerful potentate and a helpless woman. The meanness of man and the majesty of God. The judge was then as now a representative of no small class of self-sufficient autocrats, fearing nobody and feeding on everybody. Lovers of pleasure more than lovers of men. A devotee of ease without an ideal. A mortal to whom the letter "I" is a symbol of the universe. The widow, a typical applier for justice; a seeker for merited consideration; a persistent petitioner. She won out not by the justice of her cause, but by the persistency of her request.

The untiringness of her pleadings brought justice from an unjust source; hence, secured results from the act of a coward. This persistency is made to triumph in the field of sheer selfishness. Then in his explanation the Savior declares the absolute certainty of firm redress; absolute for those who persist in appealing to the source of justice and mercy. The widow's prayer may have been based on self-interest, but not on selfishness, for one is the seeking of one's share and the other is seeking for more than is due. The parable furnished a groundwork

for the question recorded in paragraph seven, and the declaration contained in paragraph eight. The interrogation contains the intimation that faithfulness in prayer is evidence of being the elect of God, and it seems clear that the very elect may not always expect an immediate answer to their prayers. In the wisdom of the Lord the granting of meritorious petitions is often deferred. Postponement of favorable action on our petitions to the Lord may have behind it the development of spiritual perseverance in us. It may be due to some inconsistency in the prayer. It may be due to a need of making us more cautious about getting into trouble, and it may be that it is needful to give us a proper appreciation of the answers.

The Third Parable—The Unrighteous Servant. Luke 16:1-8.

"And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How can I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and set down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore and the lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the children of light."

Among the disciples were those who needed a lesson on thrift, or temporal salvation. No doubt this class of believers were living not by every word that proceedeth forth from the mouth of God, or the whole gospel, but were making a hobby of an inconsistent application of certain parts of the Sermon on the Mount, which seemed to fit their indolent inclinations. They rested everything on the following: "Lay not up treasures for yourselves upon the earth." "Take no heed what ye shall eat or what ye shall drink, nor yet for the body, what ye shall put on," therefore take no thought for the morrow, all of which Jesus proclaimed in his Sermon on the Mount. They did not understand these injunctions were given to guard people against becoming interested in material things to the exclusion of spiritual things. This group of ne'er-do-wells were not energetic or valiant in anything, they were ready for the loaves and the fishes. But

in providing the one and in catching the other, they had no interest. They had little or no concern about the future.

The unrighteous steward was capable but his carelessness made him unreliable. His carelessness crowded him to crookedness. The Lord of the estate, while condemning his indolence and despising his dishonesty, commended his prudence in providing for the future; and here is the real lesson for which the parable was given. It is wise to provide for the future. The Savior's comment that "the children of this world are in their generation wiser than the children of light," pointed to the fact that energetic unbelievers, doing what they can to save themselves, manifest greater wisdom than lethargic believers who do little or nothing for their salvation, leaving it all to the Lord. The Savior's advice following the parable, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." Some have thought that Jesus was recommending the securing of the friendship of persons of wealth, as a source of salvation, in an hour of ethical or religious failure. In this line of thought the pronoun "they" would of necessity have for its antecedent the rich people, when the fact is that the antecedent is the mammon of unrighteousness, which is riches and not people.

And herein Jesus brought into prominence the salvation value of riches both here and hereafter. How can riches have an everlasting habitation, or have anything to do with an everlasting habitation, when we all know that a time will come when we shall fail to possess anything on earth. How can we make riches our friends? By accumulating them through thrift, and doing good with them. How can riches have an eternal, everlasting habitation. Riches can have an everlasting habitation through the good that is accomplished by them. No one questions the declaration that men's works shall follow them, and is not the use of their wealth a part of their works?

An honest tithing, a generous donation, a benevolent endowment, are all samples of riches as being made friends that possess and give an everlasting habitation. They can not even be thought of without a thrill of satisfaction, thus making a heaven which is an everlasting part of the individual.

The following quoted from *Jesus the Christ*, by Elder James E. Talmage, is illuminating: "Emulate the unjust steward and the lovers of mammon, not in their dishonesty, cupidity, and miserly hoarding of the wealth that is at best but transitory, but in their zeal, forethought, and provision for the future. Moreover, let not wealth become your master; keep it to its place as a servant, for, 'No servant can serve two masters: for either he

will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”

QUESTIONS AND PROBLEMS

1. Give the setting of the parable of the friend at midnight: (a) the place, (b) the events that preceded the presentation of the parable.
2. Relate or read the parable.
3. Wherein did the neighbor prove that he thought more of his own ease than he did of his friend?
4. Wherein did the friend show that he would do more for a guest than he would do for himself?
5. Quote a saying of Jesus which this parable was given to illustrate.
6. Show the consistency in the parable of selecting a selfish person as a grantor of the widow's request in the parable.
7. What one great blessing is promised as a result of earnest persistent praying? Luke 11, 12:13.
8. Discuss this comment, by Elder James E. Talmage of the Council of the Twelve: No parallelism lies between man's selfish refusal and God's wise and beneficent waiting.
9. What two features of your life may be improved by a practical application of the parable of the Friend at Midnight?
10. Which of the two titles given to the second parable in this lesson do you prefer? Why do you choose?
11. Show that this parable is a lesson in contrast.
12. "Describe a character that feared not God neither regarded man."
13. What was the stated purpose of this parable?
14. Wherein does the Savior's comment on the parable indicate that faithfulness in prayer is an evidence of ones being of the elect of God?
15. How is the following thought related to prayers and the answers to them: When we approach the Lord in prayer we must recognize Him as a source of wisdom superior to our own as well as a source of superior power.
16. What is recorded in John 11:7 which indicates that we must often wait as well as pray for what we, in righteousness, want?

The Unrighteous Steward

17. What special necessity was there for the parable of the unrighteous steward?
18. What did Jesus mean by saying, "The children of this world are wiser in their generation than are the children of light?"

19. What is the mammon of unrighteousness referred to by the Savior in his comment on this parable?

20. How may we make of riches friends that will help to furnish an everlasting habitation?

21. When do we begin to stop using and begin to serve riches?

LESSON II

WORK AND BUSINESS

LESSON III

(Third Week in November)

Literature

NATHANIEL HAWTHORNE'S WRITINGS

Nathaniel Hawthorne married Sophie Peabody whom he had greatly admired from the first time he saw her. His intimate association with the Peabody family brought him in close contact with Emerson, Bronson Alcott, and his gifted daughter, Louisa May. It was part of the philosophy of Emerson and Alcott to protest against convention, as they believed that strict adherence to it inhibited progress. In this belief Hawthorne appears to have shared. He was deeply interested in a study of the soul and for this reason he is often spoken of as one of the first novelists to emphasize psychology in American literature. Still, he is not the type of psychologist that we have developed at the present time. When we speak of Hawthorne as a psychologist, we have reference to his keen and penetrating description of the soul, rather than of his ability to make an exhaustive analysis of the human mind.

Hawthorne was a real Puritan in that he was deeply interested in moral ideas. Usually he thought of the abstract moral idea, and then the plot seemed to shape itself in such a manner as to give concrete example to the abstract idea. Hawthorne appreciated the fact that the double standard of morals in a case of sex immorality exacted a greater toll of suffering from a woman than it did from her partner in crime; consequently he gave us *The Scarlet Letter*. Hawthorne's stories are usually painted against a dark background of Puritan tradition, and in this story we are made to realize how keen the pangs of the Puritan conscience when condemned by the laws of God and the laws of society. He penetrates deeply into the souls of Hester Prim and Arthur Dimmesdale, her seducer: the woman socially ostracized, the man able to conceal his wrong from the public, yet punished

severely by a guilty conscience. Because of Hawthorne's depth of penetration into the souls of the leading characters of his story, he has made his book the first American classic as well as one of the classics of the world on this theme. He has intensified the conflict and dramatic interest of his story by making the hero a minister, for the minister to the Puritan was the highest embodiment of morality. He was both the spiritual and intellectual leader of Puritan society. What the minister thought and said and did was infinitely more important than that which was thought and said and done by others, consequently, in selecting a minister as the perpetrator of the crime and a woman of his congregation to be the partner in his guilt, Hawthorne brought about a condition of conflict which is dramatic in the highest sense of the word.

In *The House of Seven Gables* we have the graphic painting of a story whose setting is Salem in its days of witchcraft. Hawthorne makes use of a curse that was pronounced on his own ancestor, John Hawthorne, who was a severe magistrate in witchcraft days. "The glimpses of life in Salem are interesting, and the Pinchon family, around whom the story centers, are more entertaining than any other group to be found in Hawthorne's novels." The theme is the visiting of the sins of the fathers upon the heads of the children. In this novel Hawthorne brings to the fore the emotional conflict which was so serious a part of the lives of the people of Salem, whose religion, in some instances, went beyond the bounds of helpfulness into a field of fanaticism that caused indescribable suffering.

The inspiration of *The Blithedale Romance* was the author's experience at Brook Farm where he, along with other literary notables of the time, was seeking to establish a community on a basis of social equality. This book is not, as a rule, interesting to young people, but older people are interested in noting the high spirited Zenobia who is constantly bruising herself because of the narrow limitations afforded her sex at her time.

In 1860 Hawthorne published the *Marble Faun*. This was written while he was abroad and is one of the early attempts on the part of American literature to make use of European material. It was inspired by seeing the marble faun, a piece of sculpture by the Greek sculptor Praxiteles, in the Vatican Museum, at Rome. It is a tale of mystery that would in all probability develop in a land of art and Roman Catholicism. Today people value the book as much for its many descriptions of places of interest in Rome as they do for the story. It is in no small sense a guide book to Rome.

All of Hawthorne's writings were not of the gloomy sort. In his short stories, which are among the best in American lit-

erature, we have some idealistic tales. In *David Swan*. *The Great Stone Face*, *The Maypole at Merrymount*, *The Ambitious Guest*, *The Great Carbuncle*, and *The Wedding Knell* we have a group of very exceptional short stories. The theme is usually quite apparent in Hawthorne's short stories, indeed, he himself said of the *Great Stone Face* that it was somewhat marred by the certainty of the theme which is everywhere in evidence in the story. *David Swan*, which is the story of fortune, good or ill, is rather pleasing in its outline, so that we include it in a condensed form in the lesson.

David lies on the bank of a river. We knew nothing of David until we found him at the age of twenty on the highroad to the city of Boston where his uncle, a small dealer in the grocery line, was to take him behind the counter. He was a native of New Hampshire and had received an ordinary school education with a classical finish. After journeying on foot from sunrise until nearly noon of a summer's day, he determined to sit down in the first convenient shade and await the coming of the stage coach. There soon appeared a little tuft of maples and a fresh bubbling spring. He kissed it with his thirsty lips and then flung himself along the brink, pillowing his head upon some shirts and a pair of pantaloons tied up in a striped cotton handkerchief. This grassy lair satisfied the young man better than a bed of down, and a deep sleep fell upon David Swan.

While he lay asleep other people were wide awake, and passed to and fro on foot and on horseback. Some looked neither to the right hand nor to the left, some merely glanced that way, some laughed to see how soundly he slept.

David had been asleep only a few moments when a handsome pair of horses bowled easily along and were brought to a standstill at the place where he was resting. An old couple watched him. The longer they looked the more interested they became.

"Providence seemed to have laid him there," whispered the wife to her husband, "and to have brought us hither to find him after our disappointment in our cousin's son."

"To what purpose," said the merchant, hesitating. "We know nothing of the youth's character."

"That open countenance, this innocent sleep," replied his wife.

While these whispers were passing, the sleeper's heart did not throb nor his breath become agitated, yet fortune was bending over him just ready to let fall a burden of gold.

"Shall we not awaken him?" repeated the lady persuasively.

"The coach is ready, sir," said the servant behind.

The old couple started, reddened, and hurried away, mutually

wondering that they should ever have dreamed of doing anything so very ridiculous.

Next came along a pretty girl at a tripping pace. She turned aside into the maple trees and found there a young man asleep by the spring. A monster of a bee had been wandering overhead amongst the leaves until finally it appears to be settling on the eyelid of David Swan. The girl attacked the intruder with a handkerchief and drove it from the maple shade. "He is handsome," thought she, and blushed redder yet. So she came, the maid whose soul, according to the old and beautiful idea, he yearned to meet. Her only could he love with a perfect love; him only could she receive into the depths of her heart. Now this girl's father was a thriving country merchant in the neighborhood and happened to be looking out for just such a young man as David Swan. Had David formed a wayside acquaintance with the daughter, he would have become the father's clerk and all else in natural succession. Again had the best of fortune stolen so near him, yet he knew nothing of the matter.

A couple of rascals turned aside beneath the maple shade. They planned to rob David, but the thought of his waking deterred the action. They approached the unconscious David, and while one pointed the dagger toward his heart, the other began to search the bundle beneath his head, but at this moment a dog, scenting along the ground, came in beneath the maple trees and gazed at these wicked men and then at the quiet sleeper.

"Pshaw," said one of the villains, "we can do nothing now, the dog's master must be close behind."

In a few moments they had forgotten the whole affair, nor once imagined that the recording angel had written down the crime of murder against their souls in letters as durable as eternity. As for David Swan, he still slept quietly, neither conscious of the shadow of death when it hung over him, nor of the flow of renewed life when that shadow was withdrawn. But a noise of wheels came rattling louder and louder along the road, until it dashed through the dispersing mist of David's slumber; and there was the stage-coach. He started up with all his ideas about him.

"Halloo, driver! Take a passenger?" shouted he.

"Room on top!" answered the driver.

Up mounted David, and bowled away merrily toward Boston without so much as a parting glance at that fountain of dream-like vicissitude. He knew not that a phantom of wealth had thrown a golden hue upon its waters, nor that one of love had sighed softly to their murmur, nor that one of death had threatened to crimson them with his blood, all in the brief hour since he lay down to sleep. Sleeping or waking, we hear not the airy footsteps of the strange things that almost happen. Does it

not argue a superintending providence that, while viewless and unexpected events thrust themselves continually athwart our path, there should still be regularity enough in mortal life to render foresight even partially available?"

QUESTIONS \ ;

1. Go to a dictionary of proper names or some other equally good reference work and find out when and where Praxiteles lived and tell, if possible, some other piece of sculptor besides the Marble Faun for which he is noted.

2. In the class discuss the attitude of society at the present time toward sex crime on the part of a woman. Have some older member of the organization tell whether the attitude is less severe today than it was thirty or forty years ago. Whatever be the conclusion, to what do you attribute the change?

3. Name some traits of Puritan character that are admirable.

4. What is the attitude of the American Indian towards the woman who is found to be unfaithful to her husband?

5. If you can obtain a copy of Hawthorne's story, "The Great Stone Face," have someone read it over very carefully and give the gist of it to the class. In most of our communities this story will not be difficult to obtain.

LESSON IV

Social Service

(Fourth week in November)

PROBLEMS OF BEHAVIOR

Any group of individuals living together measure each other's conduct by the accepted standard of the group. If an individual violates the standard, he suffers some sort of punishment. If the breach is a minor one, the penalty imposed on him may be merely a vaguely expressed disapproval or it may be a definite social ostracism. If his offense is a grave one, violating standards that have been crystallized and written on the statutes, his penalty is likely to be the disagreeable one of court action, fines or imprisonment, and the attending unpleasant publicity.

It is not the purpose of this discussion to study the various standards of conduct, nor the statutes and methods by which the courts and penal institutions operate to punish offenders. The subject for consideration is that of conduct itself—of the elements that control behavior and the factors that lead to anti-social

conduct and to subsequent social disapproval or actual conflict with the law.

The understanding of the factors that control is still limited. There are instances of flagrant misconduct that defy the theories of sociologists and students of behavior. It is not possible to determine what causes are responsible for every case of disapproved conduct.

However, a contemplation of the factors that control conduct and the processes by which an individual is made aware of the social standards, reveals some of the causes of normal and abnormal behavior.

The social factors that influence are many. The standard of the home, where first principles of social relationship are absorbed, is perhaps the most fundamental factor. In the child's association with his brothers or sisters he learns something of fraternity, and of the need to "give and take." In his relationship with his parents, he learns the lesson of subordination—to modify or subject his own desires at the request or advice of his elders.

The neighborhood, too, gives him early instruction in conduct. He learns "rowdy-ism" if that is the nature of his play-fellows; and gentle, polite manners if that is the mode of his group. In the school he learns much regarding group conduct, and soon suffers penalties if he violates the schoolroom code. The school, too, introduces him to the world of legend, literature and history, and this insight into his cultural heritage makes him aware of the traits that mankind loves and the characteristics that are generally disapproved.

From his religious training, he learns many precepts of moral conduct, and he often creates, as a result of a spiritual influence, many high and lofty ideals which guide his course through life.

If the home and neighborhood and school and church, all of which are recognized as important controlling factors of conduct, have an opportunity to influence an individual in a wholesome way, it is natural to expect this training to produce exemplary citizens. Likewise, it would not be surprising if a child, who because of force of circumstances does not receive his early instructions in conduct in a wholesome environment and who is taught little of the cultural and spiritual standards of his community, should later have serious conflicts with society, with its Standards, and with the law.

But observation shows that there is something more than social influences that control conduct. Even where influences are desirable, behavior problems often appear. The manner in which an individual reacts to this process of social education, controls, or "conditions," his future conduct. If he is made to

feel that his own desires conflict too much with social customs, he will develop an unhealthy attitude towards society and its demands. If he is shielded and protected too long and too carefully by his parents, he may be incapable of meeting his own moral issues if he suddenly confronts a crisis. He may, because of too much attention and pampering, develop an emotion instability that will influence his behavior unfavorably. He may, if too severely rebuffed when he makes innocent errors, become afraid of consequences if he speaks or acts, and so he may become a quiet, withdrawn type of person who later will have difficulty adjusting in any group.

Conduct, too, is influenced by health, and by the physical and emotional make-up of the individual. It is as difficult to analyze the characteristics of persons who seem not to be able to rise above their failures as it is to define the traits that make for success.

While the understanding of conduct is still imperfect, it is significant that sociologists and psychologists and welfare foundations, etc., are becoming increasingly more interested in the study of individual and social causes of human successes and failures.

QUESTIONS AND PROBLEMS

1. What are some of the things a normal home would teach a child under six?
2. How should a child first be taught that he should not take things that belong to others?
3. Name the ways that a child learns that lying is not socially approved.
4. What dangers are there in being too severe with a child at his first social errors?
5. What dangers in being too lenient?

Teachers' Topic for November

Temple Work

The Lord "will have all men to be saved." 1 Tim. 2:4.

- A. During this time of rejoicing and thanksgiving for the bounties of life, let us also rejoice in the great privilege of saving mankind through baptism and work for those who had not that opportunity for themselves.
- B. Give thanks and praise to the Lord for the revealed knowledge of eternal life and salvation, "God's greatest gift to man."

All in the State of Mind

Dr. Croft

If you think you are beaten, you are;
If you think you dare not, you don't,
If you like to win, and don't think you can,
It's almost a chinch you won't.

If you think you'll lose, you're lost,
For out in the world we find
Success begins with a fellow's will;
It's all in the state of mind.

Full many a race is lost
Ere even a step is run,
And many a coward fails
Ere even his work is begun.

Think big and your deeds will grow,
Think small and you'll fall behind;
Think that you can and you will—
It's all in the state of mind.

If you think you're outclassed, you are;
You've got to think high to rise.
You've got to be sure of yourself before
You can ever win a prize.

Life's battles don't always go
To the stronger or faster man;
But, sooner or later, the man who wins
Is the man who THINKS he CAN.

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Thread stage, 220 to 225 degrees F., or when a thread hangs from the spoon, when it is lifted from the syrup.

Soft Ball stage, 238 to 240 degrees F., or when a soft ball is formed when a little of the syrup is dropped in cold water.

"Chewy Ball" stage, 250 to 252 degrees F., or when a fairly hard ball is formed when a little of the mixture is tried in cold water.

Crack Stage, 290 to 300 degrees F., or when a little of the mixture rattles against the cup when tried in cold water.

WHITE FONDANT

2½ lbs. Utah granulated sugar, or 1½ cupfuls hot water.

5 cupfuls. ½ teaspoonful cream of tartar.

Put the ingredients into a smooth saucepan. Stir until dissolved, and heat gradually to boiling point. Boil without stirring until, when tried in cold water, a soft ball may be formed that will keep its shape. The temperature will be 238 degrees F. If the sugar adheres to the sides of the kettle, remove with a piece of wet cheese-cloth. Pour slowly onto a slightly-oiled slab, or a large platter, oiled. Let it stand for a few minutes to cool, or until when pressed with the finger a dent is left on the surface, and yet no crust is formed. If stirred while too hot, it will grain. If a crust forms, every particle must be taken off, or else the boiling must be done again. When it will dent, scrape the fondant together and work with a wooden spoon or spatula, until it is white and creamy. It will quickly change from this consistency, so begin kneading while it is still creamy, otherwise it will lump, and will be difficult to handle. Scrape the slab and knead the scrapings separately. Do not mix the fondant unless it is perfectly free from lumps. Put it into a bowl, cover with oiled paper or a damp cloth and let stand twenty-four hours before using.

Before using fondant for dipping it must be put over hot water and steamed, and it may be necessary to add a little hot water to allow for the evaporation which will take place while the fondant is being kept hot. Fondant may be kept an indefinite time, if closely covered with a damp cloth and then with a cover.

QUICK FONDANT

2 egg whites.

2½ cupfuls confectioner's Utah

Flavoring.

sugar.

Beat the whites slightly, and add the sifted sugar, a little at a time, until stiff enough to knead. Work in flavoring as desired. Then cover the hands and dredge the board with sugar, and form the candies in the shapes desired.

CHRISTMAS LOAF

6 cupfuls Utah sugar. 1½ cupfuls cold water.

1-8 teaspoonfull cream of tartar.

Make a fondant of the above ingredients, divide it when done into three parts, flavoring one with almond and coloring it pale green, a second with cinnamon, leaving it white and the third with a square (ounce) of melted chocolate and a little vanilla extract. Only vegetable colorings should be used.

Rub an oblong pan (bread tin) with olive oil and make on the bottom a design of holly with leaves cut from angelica and red candies. Gently press the white layer onto this, spreading it evenly, then press on the green and then the chocolate layer. Let stand twenty-four hours to stiffen, unmould and wrap in paraffine paper.

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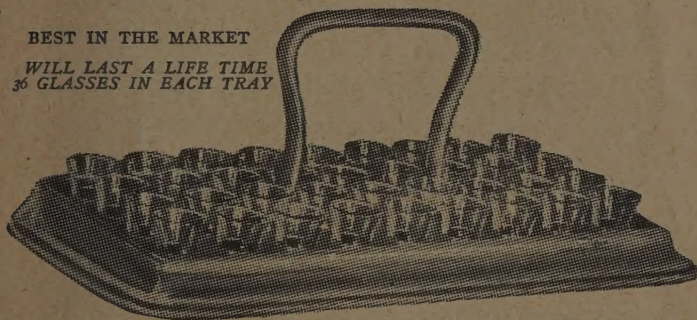
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